



AN
ADDRESS
To the Public,
INTRODUCING
A LETTER TO THE
REV. MR. POLLARD,
WITH REFERENCE TO HIS
RECENT ATTACKS
UPON THE
UNIVERSALISTS & UNITARIANS
OF LONDON, C. W.

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BY M. GUNN.  
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PRICE 3½d. CURRENCY.

1858

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THE UNIVERSITY OF CHICAGO

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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

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AN ADDRESS

To the Public, Introductory to a letter to the Rev. Wm. Pollard; With reference to his attempts to resolve the Common Schools to Sectarian Institutions; and also with reference to his attack upon Universalists and Unitarians, indicating religious fanaticism which is always dangerous to Civil, and Religious Liberty.

TO THE LIBERAL & FREE THINKING PUBLIC OF LONDON, O. W.

LONDON O. W., March, 1858.

In consequence of the Rev. Wm. Pollard, a Methodist Preacher of this Town, having lately set on a retrograde movement in our social system, by preaching up pains and penalties for the suppression of the rights of opinion, in matters of religion, denouncing Universalists, Unitarians, or Infidels; as he termed them, as disqualified for the enjoyment of Civil and Religious rights in London O. W.; and by such means endeavouring to excite unjust prejudices, malevolent feelings and fanatic intolerance among the weak minded of his sect, to the prejudice and annoyance of sundry persons, inhabitants of this place, identifying themselves as Universalists and Unitarians, the following letter is, therefore, addressed to him, in this way; for public refusal, with the view of counteracting such obsolete and mischievous sort of preaching; and to consult the character of this community in the presence of the age, and the destiny of this continent; the history of which, I trust will never become disgraced with the folly and hell of religious persecutions and wars!

As this Mr. Pollard seems desirous of attaining fame by suppressing Universalists and Unitarians, let him know their doctrines, and then ignore them by his pen or voice, if he can upon any eligible principle; but as for at-

tempting their suppression by statute or *mob-law* it is out of the question for ever—no sane man, of his religious sect, would think of risking his character by seconding the motion of this *zealot* in the *premises*! If I have been too severe, too general, or more on the offensive, than the defensive, I beg the reader to consider the old french proverb, "*Aux grands maux, les grands remedes.*" For where in the world can clergymen orthodox or heterodox be entrusted with the power of Legislation without danger to Civil and Religious liberty, or in other words to free thinking &c.

Respectfully, your obedient Servt.

M. G.

LONDON C. W. Feb., 1853,

Rev. Wm. Pollard,

SIR,—By the sentiments and conduct, lately exhibited by you with reference to Educational interests; and the election of School Trustees, it would seem that you have begun to fancy yourself inspired, and charged with a mission to determine what religious denomination is entitled to toleration, and to exercise the right of citizens, in this quarter. You have publicly, pointed out, and denounced Universalists, Unitarians, and Infidels as you were pleased to term them; as disqualified for School Trustees, and other civil rights in London, C. W. Now Sir, with regard to this fanatic and silly, priestly announcement of yours, which I conceive so ludicrous and inapplicable to this *Longitude, and time of the day*, that I accept of it, as an evidence of your being affected with *monomania*, or some such hallucination, and as such, a patient requiring appropriate treatment. At all events, if I mistake not, you will find little sympathy from the Methodists, generally, in this your crusade against the rights of opinion. Do you expect them to sanction such gross anachronism? As I suppose you affect to represent them, would you presume to insult them by such development of priestcraft, and the latent disposition of your mind, which in this instance, savors much of ignorance, presumption, bigotry, and malevolence? To countenance you would be *suicide*! It would instantly, re-act, by giving, and exhibiting a precedent for calling in

question their rights of opinion and the use of their rational faculties, especially, in matters of religion, and politics—Is it possible for you to be somewhat illuminated and instructed by the resolution of the recent School Convention, at which you figured, a little ; and by which you were shewn as considerably behind the age, in which you live, and in which you essay to act against the surrounding elements of humanity and progression ? Attempting to convert our Common Schools to hostile Sectarian Institutions ! !

The two denominations libelled, and proscribed by you can well afford to look down upon you ; and despise your puny efforts at persecution—They can afford to pity and forgive your impertinence in consideration of what circumstances have made you, and, in fact, it is not from any apprehension of your consequence, that you are entitled to notice, but for the sake of such weak minds, as have not yet assumed their natural right to think for themselves, on religious subjects, without priestly agency, advice and permission. By the limits which I have prescribed for myself in this paper, I have had no intention, or care about discussing the value of your complex, and perplexing theology, I may, nevertheless, inform you that Universalists, and Unitarians have divested Christianity of the irrational metaphysics, and speculations of Priestcraft,—Priests, or Clergymen, as a class, interested pecuniarily, and to accumulate, reverence and power, distract men's minds concerning ultimate destiny, and the management of the universe ; as if these important matters were in their doubtful keeping, and subject to contingency. While endeavouring to conserve your theological theories you cannot rationally, reply one question out of a hundred to which you are exposed. If our self-styled Evangelicals, can tell us, Universalists, how *Jesus will "finish sin, and make an end of Transgression,"* and, yet, sin and transgression continue as long as God exists, you will embarrass us more than all your objections have been able to do. Now, with respect to the syllogism here involved, who are the infidels with respect to the *success of the Gospel dispensation, and the provident purpose of God in the mission and reign of Christ ?* Have you not the balance of power on the *wrong side* ? Even in favour of your *personal Diabol* ! ! What monstrous inductions are warranted by the premises of your theological system, if

such deserve the name of a system? Irrational and contradictory statements comprise your theology!! Orthodox indeed!! You explain Scripture, according to what you are, and not by the only legitimate test extant; and that is, eligible conceptions of the Divine attributes—their immutability and absolute integrity, as affording an ample guarantee for the safety of the Universe; and all its parts, in infinite detail—the laws existing, throughout, being perfect and adequate, in their positive and negative effects, in every instance of such detail, to accomplish the objects intended by infinite wisdom and beneficence: and I may here, acquaint you, that the faith of Universalists, in the premises, correspond with the definition of the Christian faith, vide Heb. XI. 1. "*Faith is the substance of things hoped for.*" Now, see how your faith corresponds? You profess faith in the future, eternity of error, antagonism and confusion in the Universe of Jehovah—you believe in the manichean doctrine of a personal, everlasting devil, or adversary, with endless sin and misery!! Now, may I ask you, do you hope in, and for these things? Do you "*prove all things, and hold fast that which is good*"? Would you wish to "*overcome evil with good*"? Consider the consequences of such rational interrogations, and your dilemma, thereabout; and, hence, moderate your theological arrogance.

To conclude, I beg to inform you, that as to moral rectitude, and all that is competent to adorn humanity, the thousands of Universalists and Unitarians in Canada, and the increasing millions throughout the United States and Europe compare favourably, and with a decisive advantage with your would be, orthodox and evangelical sects. In fact the statistics of crime, and Penitentiaries will demonstrate this reality. It is, indeed, a rare phenomenon to find a Universalist Unitarian, or even an honestly professed Infidel under these corrective circumstances; while it is no unusual thing to find a liberal sprinkling of your evangelical, and *Reverend Lads in black*, inmates of such institutions. Universalists believe righteousness as ample in itself, for consequence, or if you please reward. If you can nominate any thing extraneous, aside, or beyond this you must seek for it in the kingdom of the shades, or in mere locality and physical scenery—such expectations of reward will suit mercenary motives while your barbarous, antichristian predilection for

the tragedy kind of preaching—*fire and brimstone*, precipitates many weak minds to distraction and *suicide*, or, otherwise, sequester such, from life, in Lunatic Asylums. O ye pretended evangelical priests, you assume licence, through ignorance, jealousy and malevolence to heap unmerited obloquy, slander, libel and damnation upon Universalists, and Unitarians, while *holes* are *open* in the walls of your *Sanctum* through which abominations may be easily espied, and detected, behold *your status* is unsound, and your pressing responsibility accrues from circumstances, entirely different from what you imagine!! Now Mr. P. if the above strictures are too severe, or anything like personal, you are the cause of it, inasmuch as your prejudices with respect to Universalism has prompted you to an *overt act* of conspiracy and persecution to the extent of an attempt to excite public intolerance and violence against the Universalists and Unitarians of Canada; and to isolate them in this locality from Society, and the enjoyment of their civil rights. Whether, I can be absolved or not, Universalists and Unitarians can well afford to dispense with asperity or personality when giving a reason for "the hope that is in them," and in announcing to you, for instruction and benefit, the fact, that the present Universalist Mission to Great Britain and Ireland experiences the most cordial reception in exhibiting the true Gospel.

I am

Sir, your Obt. Servt.

MARCUS GUNN.

Norm 1st. A second reformation is wanted in Christianity more thorough than the first!!

2nd. On the adoption of nominal Christianity in the Roman Empire, Heathenism lingered longer in Pagan or rural seclusions than in Cities—Mark your resemblance!!! It would be well were you to attend more to your Bibles than to the excitement of your Hymn Books. Rational deliberation is more becoming than blind passion and madness, when considering God, and his Universe. Do you suppose that God can desire or wish anything which he cannot accomplish? Or can it be supposed that he would create, ordain or tolerate anything that might dissappoint him. Or in other words can he be frustrated in his designs, if you allow Him to have any?